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Notes.

JOAN I. OF NAPLES.

The conclusion arrived at by your reviewer of Mr. Baddeley's book (see 8th S. iii. 340) is so much at variance with mine, that I trust, Mr. Editor, you will afford me space and opportunity to place my dissent on record and to give my reasons for differing from him. Although the author assures us that he has not written his biography of Joan for the sake of arguing in a good or a bad cause, nor yet for the purpose of whitewashing a blackened reputation, but solely in the interest of violated truth, even a very hasty and superficial perusal of his book will convince us that this avowedly impartial record of Joan's life is nothing but a piece of special pleading on the queen's side and another vain attempt to upset an old verdict.

As the queen's case is hopelessly bad, the author resorts to the time-honoured device of abusing counsel and witnesses on the opposite side. Even the queen's unfortunate victim, Andrew, comes in for more than his fair share of obloquy. Andrew of Hungary, we are told, was an "awkward boy," "heavy jawed," "dull of eye," "clumsy of figure," and "guileless but indolent"; he "preferred food to anything else, and was likely always so to do." There are a few more opprobrious epithets all within a few pages, and hardly a good word for the poor youth. His only redeeming feature was, we are told, that, though "uncouth," he was a "blameless husband" to Joan, which, considering the tropical moral atmosphere prevailing at the Neapolitan court in those days, must be considered very high praise indeed.

As the author supplies (on p. 23) a rough list of "authorities critically made use of," and as a reference occurs here and there, though very sporadically, in his work, I must conclude that his book was intended to be not merely an historical romance for the delectation of the omnivorous general reader, but an impartial biography founded on fresh research. As such, however, it is a very poor performance. The "critical use made of" authorities consists in summarily dismissing all their statements which would in the least unfavourably affect the prearranged verdict, and in heaping strong language upon the offending author. Any writer who does not agree with Mr. Baddeley's opinion that Andrew's wife, like Cæsar's, was above all suspicion, is at once put down as prejudiced, or as one who has a republican bias, or is credulous and copies blindly, or is a naturally hostile Ghibelline, or, if not an unspeakable Hungarian himself, at least a slanderer inspired by that detested race; or he is a clumsy inventor, or has some religious or political animosity against the Pope, and is one of those low-minded creatures who derive impish or rancorous pleasure from unnecessarily blackening the Papacy.* To lighten the compositor's work I have omitted all inverted commas and references, but shall be happy to give chapter and verse if called upon. The author's greatest *bête noire*, however, is Robert, the plump friar, against whom Petrarch felt, or affected to feel, such violent dislike, and whom consequently he has pilloried before the world, or at least before those few of his readers who accept all his statements without the very much needed liberal pinch of salt.

On looking over the list of authorities, one is disappointed not to find any fresh names, such as, *e.g.*, that of the late Matteo Camera, the author of 'Giovanna I. e Carlo III. di Durazzo'; or of Dr. Wurm, the latest biographer of Cardinal Albornoz; or those of Messrs. Temple-Leader and Marcotti, the joint authors of 'Giovani Acuto' (*i.e.*, Sir John Hawkwood); or of many others. The only Hungarian authorities the author seems to have consulted are Theiner and Vámbéry. This fully explains why he apparently still labours under the old delusion that the "semi-barbarous" members of the Hungarian suite of Andrew were descendants of the fiendish Huns.

* The blackening is certainly unnecessary in the case of Urban VI. after Mr. Baddeley has done with him. "He seemed to unite in himself the asceticism of a Cistercian, the churlishness of a Dutch boer, the presumption of a professional bully, and the cunning of a lynx." And many more such un-Christian names, all on p. 243.

The author is continually "fascinated into ingenuity" and into very graphic descriptions "by the dramatic materials of the events," for which accessories either he has no authority whatever—as, *e.g.*, for his statement about the swelling of the veins on Friar Robert's forehead when receiving bad news or about Boccaccio's reading an expurgated edition of his 'Decameron' to the young girls at the Neapolitan court—or which are manifestly wrong, as, for instance, when he makes Clement VI. wear a triple tiara (an evident anachronism), or when he sends King Louis speeding off on his steed through the mountains to Buda instead of to Visegrád.

Want of space, however, will not allow me to traverse much of the ground covered by the author, and consequently I propose to confine my remarks to the, historically, most important period in Joan's career, viz., her married life with ill-fated Andrew of Hungary, her first husband.

All those of Mr. Baddeley's readers who derive their information about the court of King Robert exclusively from his book will naturally come to the conclusion that when Andrew and his Hungarian suite arrived at Naples, they were the first specimens of "Huns" ever seen there, and were probably stared at as much as the American savages brought over by Columbus from his first trip to the new continent were at Barcelona. The author seems to forget that King Robert's mother, Mary, was also an Hungarian lady by birth, and he is probably not aware of the facts that Isabella, the widow of Lancelot IV. of Hungary,* and the Princess Elizabeth, the sister of Queen Mary, had also resided at Naples long before the reign of Queen Joan. There must have been many Hungarians in their suites, and there were probably as many Hungarians at Naples as there were Neapolitans at Visegrád long before Andrew and his suite set foot on Italian soil.

With regard to Prince Andrew's character, we have the testimony of Petrarch that he was "the most gentle and inoffensive of men, a youth of a rare disposition, a king of great hopes."† The Pope had on several occasions to remonstrate with Joan for her unwomanly and cruel conduct towards her husband. In one of his letters Clement VI. reminds the queen that, according to Scripture, the husband is the head of the wife, and that Andrew, as a young man of kindly disposition, great talent, unimpeachable morals, and refined manners, deserved a better treatment than that which he had received thitherto at her hands:—

"Frequenter audivimus et audimus, quod idem rex vir tuus.....juvenis existit bone indolis, ingenii virtuosi ac elegantis circumspectionis et industrie, prout etas ipsius patitur, inherendo progenitorum vestigiis, morum venustate refulgens; ex quibus manifeste ostenditur, quod.....virum strenuum producere debeat ac multipliciter virtuosum."

The letter was written about the middle of December, 1344. It is to be found among Clement VI.'s unedited correspondence in the Vatican Library, vol. cxxxviii. No. 582. Even Boccaccio, I believe, has a good word for the much maligned young prince. Nay, Joan herself bears testimony to his gentleness and kindness as a husband.*

That Fra Roberto, the friar, was plump, like the majority of the brethren of his order, is probably true, and I am equally inclined to believe that in order to mortify the flesh he had entirely given up the pleasure of washing himself, and that consequently it was true what Petrarch wrote about him, namely, that the odour of sanctity in which he lived was easily perceptible. But on the other hand we must remember that Robert lived in an age when people firmly believed that a miracle had been expressly wrought by Heaven to save a saint the necessity of dipping his dirty feet in the brook he had to cross on one of his missions, and that an angel was specially deputed to carry him across so that he might not break a vow of old standing. The poet also states that Friar Robert was clad in rags, which (if true) only bears out what Gravina records about Joan's niggardly treatment of Prince Andrew, who, we are told, had to ask his haughty consort's special permission before he was allowed to order a new coat. If the queen treated her own husband so parsimoniously, though she professed to love him desperately, she was not likely to allow the detested friar to run up a bill at his tailor's.

It is my humble opinion that Robert was not so black as Petrarch has painted him. What the poet wrote about the friar, namely, that he oppressed the weak, trod justice under foot, &c., is probably merely his *façon de parler*. Monks who ride roughshod over kings and queens, courtiers and cardinals, and oppress peers and plebeians, leave, as a rule, some documentary evidence of their high-handed proceedings behind them. I challenge the plump friar's detractors to produce a single official document that contains the slightest trace of the friar's influence on the government.† All the deeds of the years 1343

* There seems to be a good deal of confusion at the Public Record Office about the Lancelots of Hungary. Cf. the latest volume of Johan de Waurin's 'Chronicle.' A reference to the article "Hungary" in the 'Enc. Brit.' would soon put the matter in a clear light.

† "Raræ indolis puer, magnæ spei rex" ('Epistolæ de Rebus Familiaribus,' Lib. vi., Epist. v.).

* Cf. her letter to the King of Hungary in 'Joanna of Sicily,' vol. i. p. 257, quoted from 'Epistolæ Principum.'

† Giannone repeats the same fictitious account of the friar's power at Court. If his name was really Robert, then he is not even mentioned in the official deeds preserved at Naples. There is an entry of some small sum having been paid for expenses incurred by "Frater Jacobus Vngarus de Ordine Prædicatorum, Capellanus domini Ducis Calabriæ," and a *socius* of him.

and 1344 still extant are signed either by Joan "de consensu et bene placito," not of Robert the friar, but of Aymerik, the cardinal; or by the cardinal alone. No complaint has, apparently, ever reached the Pope of any act of tyranny on the part of the humble friar, but a great many about the high-handed proceedings of Joan, who would brook no interference in the government of her kingdom and domineered over Andrew, in consequence of which the Pope was repeatedly obliged to remonstrate with her, and ultimately compelled to recall the cardinal, who, it is recorded,

"circa regimen et administrationem regni memorati modicum facere potuit, per dictam Johannam, jam doli capacem impeditus."*

We must, therefore, seek elsewhere for the real cause of the intense hatred and malice harboured against Friar Robert by Joan and her favourites. The friar hailed from a country where the promiscuous love-making in vogue at Joan's court would not have been tolerated for a single day, where a higher code of morals prevailed than the *codice d'amore*, and where the *tribunali d'amore* were wholly unknown. The Neapolitans who followed Charles Canrobert to Hungary, and the Poles in the train of his queen Elisabeth, attempted to introduce the higher civilization at the court of Visegrád, but their attempt received a rather serious check when Felician Záoh, the father of a court damsel who had been outraged by the queen's brother, rushed with unsheathed sword into the royal dining-hall, and, failing to find the guilty gallant there, tried to wreak his vengeance on the other members of the royal family. People with such "rude manners" and hailing from such a benighted country, where the *scienzia gaja* was still in its very infancy, would naturally "not mingle happily" with Joan's courtiers and "constituted a serious element of social and courtly discord" at her court. The young queen and her sister Mary had been brought up under the tender care of Philippa the Catanian—according to Mr. Baddeley "a clever, beautiful, and possibly blameless woman"—assisted by, among others, her niece Sanzia de Cannabis, who, according to Gravina, committed adultery openly (*publicè meretricebatur*). Philippa received the necessary preliminary training for the important office of nursery and finishing governess to the two young princesses at the washtub in the royal laundry, and was married to a freed slave holding an important appointment near another washtub in the royal scullery. But as Mr. Baddeley has placed Gravina, and all other writers who record the licentiousness at Joan's royal court, on his *Index expurgatorius*, we must seek information elsewhere as to the moral tone prevailing at the court of fair Philippa's elder pupil. For this purpose I would advise the reader to dip into a copy of the unexpurgated edition of Boccaccio's 'Decameron' to see for himself how people amused themselves at Naples in those days, and on what kind of literature the virtuous Joan bestowed her royal favours. Her anonymous English biographer of 1824 deems it "a literary misdemeanour to attempt to translate the inimitable Boccaccio." Nowadays it would probably be considered a common felony to translate and publish certain portions of his 'Decameron.' The same English author, though an ardent admirer of Joan and her valiant defender through thick and thin, writes that:—

"Boccaccio was himself, towards the close of his life, ashamed of the licentiousness of the tales of the 'Decameron'; he writes to one of his friends to prevent his giving it to his wife and daughter to read, as he had proposed. To this friend he alleges two excuses, one of which is absurd and the other cowardly — his youth, though upwards of forty when he published them, and the orders of Maria. However this princess might have suffered such relations in an age when delicacy, either as to facts or expressions, was little regarded in what was addressed to the female ear, surely no woman in any age could have *ordered* a man to write immoral stories for her amusement."—'Joanna of Sicily,' London, 1824, vol. ii. p. 100.

Princess Mary was the other pupil of the "possibly blameless" Philippa. The stories that were highly appreciated at court were considered by their own author too spicy for the ears of his friend's wife and daughter, and that in an age when delicacy and morality were at a very low ebb indeed. Hence two alternative opinions are open to us. We must either come to the conclusion that Joan was a dissolute woman, and believe those chroniclers who tell us that the "sincere friendship" which sprang up in Andrew's lifetime between her and Luigi di Taranto, Bertrand, Count d'Artois, and many other young men, was more than purely platonic, and that at least one of her lovers (young Caracciolo) was hewn down by Andrew's Hungarian guard just as he was stealing out of the queen's apartments at night; or we can accept Hallam's verdict that, in spite of the well-known moral corruption of the Neapolitan court, and Joan's high appreciation of the merits of the author of endless lewd tales and conductor of immoral carousals, "the charge of dissolute manners, so frequently made [against Joan], is not warranted by any specific proof or contemporary testimony." The reader will be able to decide the point for himself.*

Dr. Ováry, the well-known Hungarian historian, who has spent many years in Italian archives,

* Baluz, 'Vitæ,' i. 246.

* Joan herself complains to the Pope that her husband "conversus contra me prolapsus est turpibus verbis ad ignominiam fame mee, dicendo alta voce [in presentia plurium] me fuisse viricidam, vilem meretricem, et quod tenebam circa me lenones, qui ad me nocte tempore introducebant viros." Camera assigns this letter to the year 1347, but there is internal evidence to show that the letter was written about 1370.

states that Friar Robert was a great favourite among the poorer classes of Naples. When famine was raging in the capital and demanded its daily share of victims, the friar would be constantly among the people and work strenuously to alleviate their distress, and administer to the suffering consolation, and to the dying the last rites of the Church. It distressed him greatly to see the high revelry and noisy festivities at Court, with all the suffering and misery so near to the palace gates. At times, when he could suppress his indignation no longer, he would break in upon the revellers, and administer to them a sound lecture on their disgraceful behaviour, threatening them with the vengeance of Heaven if they did not mend their ways. As chaplain to Prince Andrew, Friar Robert would no doubt consider it his sacred duty to look after the spiritual welfare of his master's spouse and that of her friends; but "Messer Giovanni Boccaccio," who was perhaps either reading one of his "endless capital stories" to the assembled young folks or arranging one of his famous, or rather infamous, flower festivals, would naturally resent Robert's rude intrusion, and the plump friar, as a matter of course, got into everybody's black book. Consequently, when Petrarch arrived at Naples, he would no doubt have to listen to endless sad tales about the iniquities of the holy man in dirty rags. But as petty annoyances from an insignificant monk did not lend themselves to any classic treatment and did not warrant high-flown language in imitation of Cicero, Robert's little shortcomings had to be, and probably were, greatly exaggerated by the poet.

L. L. K.

(To be continued.)

THE SACHEVERELL CONTROVERSY.

(*Concluded from p.* 183.)

The following tracts are also in the Library at St. Paul's:—

160. The Life and Adventures of John Dolben Esq., late Member of Parliament for the Borough of Leecard. .....the Person that first moved the Impeachment of Dr. Henry Sacheverell. 1710.

161. A Collection of Poems for and against Dr. Sacheverell. 1710.

162. The Nature, Guilt, and Danger of Presumptuous Sins. Sermon before the University of Oxford, 14 Sept., 1707. By Henry Sacheverell, M.A., etc. Oxford, 1708.

163. The Mischief of Prejudice; or some Impartial Thoughts upon Dr. Sacheverell's Sermon preached at St. Paul's, Nov. 5, 1709. 1710.—See No. 5.

164. An Alphabetical List of the Right Honourable the Lords and also of those Members of the Honourable House of Commons in England and Wales, that were for Dr. Henry Sacheverell. Printed in the year 1710. Price Two Pence.—A broadside, with a portrait of Henry Sacheverell, D.D.

165. Submission to Governours Considered, in a Letter to a Friend and Admirer of Dr. Sacheverell, occasion'd by the late Reviv'd Doctrine of Unlimited Passive Obedience. 1710.

166. The Character of a True Church of England-man, exclusive of Dr. West, Mr. Hoadly, and their Adherents, however Dignify'd or Distinguish'd. 1710.

167. The High Church Mask pull'd off, or Modern Addresses anatomiz'd. 1710.

168. A Letter to the Rev. Dr. Henry Sacheverell, on occasion of his Sermon, and late Sentence pass'd on him by the Honourable House of Lords, by a Cambridge Gentleman, A.B. [— Rawson]. 1710.

169. Undone Again, or the Plot discover'd. 1710.

170. The Voice of the People, no Voice of God. By F. A., D.D. N.p. 1710.

171. A Collection of Poems for and against Dr. Sacheverell. The Third Part. 1710.

172. An Appeal to Honest People against Wicked Priests. N.d.

173. The Loyal Catechism: wherein every English Subject may be instructed in their Duty to their Prince, according to the Apostolick Doctrine of Passive Obedience and Non-Resistance, etc. in a Dialogue between Dr. Sacheverell and a Young Pupil, with Archbishop Tillotson's Letter to my Lord Russell, etc. 1710.

174. The Tryal of Dr. Henry Sacheverell before the House of Peers for High Crimes and Misdemeanors; upon an Impeachment by the Knights, Citizens, and Burgesses in Parliament assembled, in the name of themselves, and of all the Commons of Great Britain; Begun in Westminster Hall the 27th Day of February 1709/10; and from thence continued by several Adjournments until the 23d of March following. Publish'd by Order of the House of Peers. Folio. 1710.

175. The Tryal, &c. 8vo. 1710.

176. The Bishop of Salisbury's and the Bishop of Oxford's Speeches in the House of Lords, on the First Article of the Impeachment of Dr. Henry Sacheverell; also the Bishop of Lincoln's and Bishop of Norwich's Speeches at the Opening of the Second Article of the said Impeachment. 1710.

177. Sir Thomas Double at Court and in High Preferments. In Two Dialogues between Sir Thomas Double and Sir Richard Comover, alias Mr. Whiglove: on the 27th of September, 1710. Part I. 1710.

178. The Nature, Obligation, and Measures of Conscience, deliver'd in a Sermon [on Acts xxiii. 1] preach'd before the Honourable Gentlemen of the Grand Jury..... at the last Assizes held at Leicester. By Henry Sacheverell, M.A., Fellow of Magdalen College, Oxon. 1707.

The following tracts are not in the Cathedral library, but their titles are taken from the Bodleian Catalogue:—

179. Mr. Sacheverell's Assize Sermon on 1 Tim. v. 21, without Prejudice and Partiality examined by the Word of God, and Right Reason. 4to. 1704.

180. The Rights of the Church of England asserted and prov'd; in Answer to a late Pamphlet, intitled 'The Rights of the Protestant Dissenters.' 4to. 1705, and 4to. 1711.—By Mr. Parks and Dr. Sacheverell.

181. A Letter from a Member of Parliament to Mr. H. S. concerning the Tacking the Occasional Bill. 4to. N.p. 1705.—To secure the passing of the Occasional Conformity Bill "its more violent promoters resolved to tack it on to the New Land Tax Bill, so that the Peers could not fling out the proposal of intolerance without losing the proposal of Supply. The Tory party were hence called Tackers."—Lord Stanhope's 'Queen Anne,' p. 168.

182. The Character of a Low-Church-Man: drawn in an Answer to [West's] 'True Character of a Church-Man'; showing the False Pretences to that Name.—Second ed., n.p., 1706; third ed., n.p. or d.

183. The Sacheverellite-Plot, or the Church's real

Danger detected, written by the unknown author of 'Neck or Nothing.' 4to. N.p. or d.

184. Remarks upon his Sermon preach'd at the Assizes held at Derby, Aug. 15, 1709, in a letter to himself [by John Disney]. 1711.—See No. 18.

185. The Speeches of Four Managers upon the First Article of Dr. Sacheverell's Impeachment. 1710.

186. The High-Church Address to Dr. H. Sacheverell for the great Service he has done the Establish'd Church and Nation. 1710.

187. The Scaffold for the Tryal of Dr. Hen. Sacheverell.—A single leaf.

188. The Wolf stript of his Shepherd's Clothing, address'd to Dr. Sacheverell, by a Salopian Gentleman [? Leslie]. 1710.

189. A Letter from Captain Tom to the Mobb, now rais'd for Dr. Sacheverell. 1710.

190. A Letter to Dr. Sacheverell concerning Calvin's loyalty. 1710.

191. The Blackbird's Tale: a Poem. 1710. Second ed. N.d.

192. The Blackbird's Second Tale. 1710. Another ed. 1713.

193. Reflexions upon his Thanksgiving day, and the solemnities of that great Festival. 1713.

194. A Sermon [on S. Matthew x. 22] preached upon the 5th of November, 1715. 1715.

195. A Sermon [on S. Matthew xxiii. 34–36] Jan. 31, 1714–15. 1715.

196. Another Edition. To which is added a Postscript, containing Notes of another Sermon on the twentieth of the same Month. 1715.

197. The Banb—y Apes, or the Monkeys chattering to the Magpie. Fourth ed. N.d.—A satire on Dr. Sacheverell's Progress.

And now, in bringing this long paper to a close, I will ask to be allowed to acknowledge the many courteous and important communications which I have received from correspondents of 'N. & Q.' in reference to the Sacheverell controversy. Some of the writers are personally strangers to me, a fact which does but enhance their kindness in adding to my stores of information from their copious resources.

Mr. William Frazer, of Dublin, sends me a copy of a paper read before the Royal Irish Academy, in which he describes with the minuteness dear to an antiquary a "Series of Playing Cards relating to the Political History of the Rev. Dr. Sacheverell in the Reign of Queen Anne." The British Museum, it appears, possesses a sheet with "twenty-six engraved subjects illustrative of the career of Sacheverell; they were prepared for a pack of cards, and belong to the suits of diamonds and hearts." The clubs and spades of the pack were unknown to the compiler of the 'Catalogue of Satirical Prints and Drawing from 1689 to 1733'; by great good fortune the black cards of the set have fallen into Mr. Frazer's hands. His paper gives the subject depicted on each card, together with the couplet engraved below the design.

The Rev. John Pickford, so well known to the readers of 'N. & Q.' by his numerous and interesting communications, suggests that probably some of Sacheverell's works would be found "at his old college, Magdalen, Oxford, as that college sets apart a niche for publications of old members" of the body. He also mentions the name of the living to which Sacheverell was presented, Selattyn, on the Welsh border, but just in Salop.

Mr. J. H. Lloyd generously sends me "A Bibliography of Dr. Henry Sacheverell by F. Madan. An extract from the *Bibliographer*, 1883–4, with additions. Oxford, printed for the author, 1884." An admirable piece of work, giving, in seventy-three pages octavo, a classified list of books and pamphlets relating to the disputatious doctor. I must frankly confess that had I known of this publication I should not have burdened the pages of 'N. & Q.' with my attempted catalogue.

As Mr. Madan's work is referred to in 'N. & Q.,' 7th S. ii. 45, I ought to have remembered it. I have a complete set of 'N. & Q.' in my book-room, and am glad to think that I was a contributor to the first volume. But, alas! the possession of a book does not imply mastery of its contents.

The Rev. W. C. Boulter, of Norton Vicarage, Evesham, sends me a list which he has compiled of the Sacheverell publications, from which, if I had dared to trespass further on your space, some additions might possibly have been made to the long enumeration already given.

I picked up, only the other day, a copy of a Sacheverell medal mounted as a tobacco stopper. It is in bronze, about an inch and three-eighths in diameter: Obverse, half-length figure of the doctor in full wig and gown; "H: Sach:" Reverse, a mitre; " : Is : firm : to : thee : " And I have just now seen a small portrait of Sacheverell, "Ætatis suæ. 36. A°. Dni. 1710," in the possession of the Rev. John C. Jackson, in a style of art with which I am not familiar. It seems to be executed on a thin silver foil laid on gesso, affixed to a panel. Whether it is engraved by hand, or executed with some sort of stamp, I am not able to determine.

W. SPARROW SIMPSON.

BRIDGNORTH.—During a visit to the picturesque old town of Bridgnorth, Salop, while making notes for a literary purpose I had the good fortune to have lent me an unpublished MS., left by an old inhabitant, from which I learned, amongst other interesting matters, that the town had anciently two great chartered fairs in the year, which lasted three days each, one being held in May, the other in October. The latter was called St. Luke's fair, and was continued till the end of George III.'s reign. This fair was for the sale of hops, butter, cheese, and walnuts, and was attended by buyers from all the great towns in England. For days previously the river was crowded with barges loaded with merchandise from Bristol, Hereford, and Worcester, and bringing passengers from these places and other Severn-side towns or villages.

The coaches from London came down closely packed with company, as in more ancient times the waggons had done, while all the country round sent in its quota of customers and dealers. The inns overflowed with guests. The lower town could scarcely find room for the influx of lodgers, nor the public-houses supply the demand upon their cellars. But amongst the privileges permitted to the inhabitants of this favoured borough was the brewing and vending of ale during the three days the fair lasted, without a licence, by merely hanging a holly bush above the door to show where it was sold.

Old customs die hard at Bridgnorth. Scarcely sixty years have passed since bull-baiting and cock-fighting were common entertainments. There were three bull-rings in the town, one in the High Street (opposite the principal posting-house and inn, the "Castle," now the "Crown"), one on the Squirrel Bank at the bottom of St. Mary's Street, and one in the lower town. The tradesmen commonly kept dogs for the purposes of this brutal sport. The rings have been removed in recent times, but the curious square roof and gilded vane of the cock-pit still exist at the back of the "Crown Inn," having in the course of alterations been included in the theatre, the opening of which must have made an era in the civilization of the town. Here Edmund Kean enacted Richard III., and Booth, his rival, received the freedom of Bridgnorth, and here the after celebrated Miss Mellon, when quite a little maid, made her first appearance on the stage. In after years, when Duchess of St. Albans, on visiting the town, she was greeted like a queen with peals of joy-bells from both church steeples. C. A. White.

Red Hangings and Small-pox: The Wisdom of Our Ancestors.—Is it not time that we ceased to laugh at the wisdom of our ancestors, until, indeed, we have tried and found it wanting? One of the stock modern medical jests has been John of Gaddesden's prescription of red hangings for small-pox. For instance, Copland, in his 'Dictionary of Practical Medicine' (vol. iii., Longman, 1858, *s.v.* "Small-pox," p. 832), says:—

"We may smile at the Red bed-hangings, the red blankets and counterpane, the mulberry wine, the juice of pomegranates, prescribed for the malady by John of Gaddesden, but if either he or Gordonius or Gilbertus were to arise from their graves, and to inquire whether this is one whit worse than mesmerism, or at all more absurd than homœopathy or hydropathy, we should, I fear, look a little foolish. Let us, then, avoid the errors of our ancestors, without reproaching them."

So, with lofty tolerance, the superior modern physicians Dr. Copland and Dr. Gregory. But truly it is the nineteenth century and its predecessor which gave birth and vitality to mesmerism, homœopathy, and hydropathy—worthless delusion; the fourteenth century only recommended red hangings for small-pox. Perhaps John of Gaddesden may have his quiet laugh in the shades now. Five centuries spent in laughing at him, at the conclusion of the fifth trying him. Here is the result, quoted from the *British Medical Journal* 'Epitome of Current Medical Literature,' for Feb. 17:—

"Finsen (*Hosp. Tid.*, No. 27, 1893) has made some observations on the effect of light on the skin. He referred to the good results obtained by Black and others by the exclusion of daylight in the treatment of small-pox, but argued that as Widmark has shown that it is the ultra-violet rays which have the strong chemical action, it is not necessary to exclude the daylight, but by using red curtains tightly drawn, or red window panes, the injurious effects of the light can be prevented. The correctness of this hypothesis was proved by Svendsen, of Bergen, who last summer treated four cases of small-pox in unvaccinated patients by covering the windows with thick red woollen curtains. The patients escaped the suppurative stage; there was no rise of temperature, no œdema. The patients passed from the vesicular stage, which was slightly prolonged, into convalescence, and escaped scarring."

So John of Gaddesden was right after all.

W. Sykes, F.S.A.

Scots Folk-lore.—Perhaps the following extract from *Scottish Notes and Queries* for February may be worth noting:—

"1702, June 14. It being represented that George Mihi and Hillen Lamb his wife in Quarrelburn are guilty of charming in laying hot stones above their door to know therby some sickness of their child wherby it hes come to pass in the just judgement of God that their house and all their plenishing with barns and byres are totally burnt to ashes viz. the hot stones taking fire in the thack of the hous. They are appoynted to compere before the Session the nixt dyet."

The extract is from the Kirk Session Records of Aberdour, Aberdeenshire. W. M. S.

Misprint.—Perhaps the most curious and exasperating misprint on record occurs in an address on the 'Philosophy of Eating and Drinking,' delivered before the Odontological Society of Pennsylvania, and printed in the absence of the author, Dr. W. G. A. Bonwell. A paragraph, written "I had some rice boiled plainly with as little sugar in it as possible," reached the world, on p. 5, in the following astounding form: "I had sown vice baited plainly with as little swearing in it as possible." E. A. V. S.

Mercers' Hall.—This building is on the north side of Cheapside and east of Ironmonger Lane. The history of the front is peculiar, and worth noting by those interested in Old London. When Cheapside was widened, the stone front, which was erected in the time of Charles II. and was attributed to Sir Christopher Wren, was carefully taken down and packed away with the intention that it should be re-erected. This could not be done, because of the great height of the adjoining buildings. The architect, therefore, imitated the

old front as closely as possible, and he introduced the figures of the woman and children which adorned the old building. The old front was removed to Westminster by a firm of London builders. It has since been taken to Swanage, in Dorsetshire, and made the front of a building in the High Street. This building is now the town hall. In its present position it suffers from being too lofty for the narrow street and the neighbouring buildings; but, on the other hand, the soot, which was in some places nearly an inch thick, has been washed off and the stonework is clean and fresh. A clock (from a City church) has been attached to the niche where the statue was.

J. J. F.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

EARLY BALLADS.—There are not a few passages in English ballads which have never been satisfactorily explained. Light upon those which here follow will be gratefully received, including conjectural emendations when these seem to be required.

Archery.

"*Frese* your bowes of ewe."—Stanza 215 of 'A Gest of Robyn Hode.' (Later copies, "bend we.")

"A *bearing* arrow."—'Adam Bell,' st. 150, and elsewhere.

Robin Hood and Guy of Gisborne shoot at a wand ("pricke-wand"). What is meant then by Guy's shooting "within the garland," in st. 31? We have a rose-garland again in the 'Gest of R. H.,' 7th Fit., where there is shooting at yerds or wands, stanzas 397, 398. Here we may conceive that a garland was hung upon the yerd; but in the other case the two men meet in a wood, and a rose-garland could not easily be extemporized (though a rod might be bent into a circlet and attached to the wand).

"Loxly puld forth a broad arowe, he shott it *under hand*."—'Robin Hood and Q. Katherine,' Percy MS., st. 29.

"Then did the king's archer his arrows command, but Robin shot *under his hand*, and hit the mark."—'R. H. Garland of 1663,' st. 26. ('R. Hood and Q. K.' again.)

Marine.

"He clasped me to his *archbords*."—('Sir Andrew Barton'), Percy MS., st. 23.

"Either in *archbord*" (MS., "charkebord") or in *hall*, st. 29. (Perhaps "hatch-bord," as in st. 36, st. 70.) What is *hatch-bord*?

"Ethere *bye lerbord* or *by lowe*, that Scotte would overcome yowe."—'Sir A. Barton,' York copy, Surtees Society, vol. lxxxv. p. 64, st. 30.

"Thus bravely did Lord Howard pass, and did *on anchor rise so high*" (while sailing).—Roxburgh copy, st. 34.

"Horsley with a broode-arrowe-head tooke hime in at the buttuke of *the utuer beame*."—York copy, st. 59.

"Here be the best *corsed* hors that ever yet sawe I."—'Gest of R. H.,' st. 100. Later copies, "corese," "corse." Qy., *bodied*?

"How much is in yonder other *corser*?"—'Gest,' st. 256. Later copies, "What is on[the other courser? in the other coffer?" Qy., *forcer*?

"'Pottys,' he gan crye, haffe hansel for the mare."—'R. Hood and the Potter,' st. 32.

"That fend I Godys forbod."—'R. H. and the Potter,' st. 72. (Qy., "That fend I, Godys forbode!")

"When shawes beene sheene and *shradds* full fayre."—'R. H. and Guy of Gisborne,' st. 1.

"Litul John stode at a wyndow and lokid forth *at a stage*."—'R. H. and the Monk,' st. 39.

"Go play the chiven."—'R. H.,' newly revived, st. 8.

"With fryars and monks, with their fine *sprunks*."—'King's Disguise and Friendship with R. H.,' st. 12.

"With that ther cam an arrowe hastely, forthe off a wyghttë *wane*."—'Hunting of the Cheviot,' Ashmole MS., st. 36. (The gloss, "a single arrow out of a vast *quantity*" ("wone") seems to me prosaic and not in the style of the ballad.) An instance of *wain* as the vehicle of an arrow, ballista, or catapult, would help us here.

"This was the hontynge off the Cheviat, that tear begane this spurn." The same, st. 65. ("That tear or pull brought about this kick" seems to me quite improbable. I take *that tear* to be that there—there, a superfluous that being common.)

"I'le haue that traitor's head of thine, to *enter plea att my iollye*."—'Hugh Spencer,' Percy MS., st. 32. (A most difficult place, "iollye" should probably be *iollyë*.)

"He could not finde a priuy place, for all lay in the diuel's mouth."—'The Baffled Knight,' Ritson's 'Ancient Songs,' 1790, p. 161, st. 4. (The diuel's mouth is an extraordinary expression for an absolutely public place, however large the devil's mouth may be, or however wide open.)

"This roasted cock shall crow full *fences* three," st. 10. "And then three *fences* crowed he," st. 11.—'Carol of the Carnal and the Crane.'

C.

PORTRAITS OF CHARLOTTE CORDAY.—Information is kindly requested respecting the most authentic portraits of Charlotte Corday, and where they at present can be seen. During the examination of the accused before the revolutionary tribunal she perceived an artist, M. Haner, engaged in taking her portrait, and smiled upon him in approval, as well as to afford him the oppor-

tunity of catching her happiest expression. Subsequently she obtained permission for this artist to complete the portrait of her face and bust in the cell where she awaited the order for her execution. After Charlotte Corday's death he sent the miniature to her family at Caen. This was copied into a larger picture, the artist adding the red robe in which she was executed. Do these pictures exist, and where? T.

THE AUTHOR OF 'BLUE STOCKING HALL.'—This novel appeared in 1828, and is ascribed in the British Museum Catalogue to William Pitt Scargill. In Allibone's 'Dictionary' and in *Bentley's Miscellany* (xvi. 38) it is attributed to Mrs. Wilmot. In the Catalogue of the Bodleian Library, 'Blue Stocking Hall' is assigned to Mrs. Loudon. Can one of your readers say which of these conflicting authorities is correct? R. B.

Upton.

PORTRAIT OF SPINOLA.—Where can I see an authentic portrait of this famous general?

SALYDIN.

SIR JOHN ARMERTR: DR. WOTTON: SIR MORICE GRUFFITHE.—"Debts due to Sir John Armertr, Chapplen to Mr. Doctor Wotton or to his Executors for Sir Morice Gruffithe, late of Powles." This entry occurs in the will, in St. Asaph Registry, of Sir Robert Howell, clerk, rector of Selattyn, co. Salop, dated Jan. 13, 1577. I shall be glad of information about these three persons, especially concerning "Sir Morice Gruffithe."

FANNY BULKELEY-OWEN.

EVELYN, FIRST DUKE OF KINGSTON (1665?-1726).—Where and when was he born? Where was he educated? Was he created LL.D. of Cambridge University on April 16, 1705, as stated in Doyle's 'Official Baronage'? His name does not appear in 'Grad. Cantab.' (1823).

G. F. R. B.

HERALDIC CAP OF MAINTENANCE.—Would some reader of 'N. & Q.' kindly enlighten me as to the real significance of the chapeau, or cap of maintenance, placed beneath the crest in heraldry? I ask because I find that one member of a family in which I am interested used the chapeau, and another, a generation or so afterwards, the ordinary wreath. Is it a matter of indifference; or was the former entitled to use the cap of maintenance owing to some special dignity which might be supposed to have accrued to him through his marriage with the daughter of a peer who was also a Knight of the Garter? ROBERT CHEYNE.

2, Chatsworth Road, West Norwood.

THE BARNARDS OF KNOWSTROP, NEAR LEEDS, YORKSHIRE.—Can any reader of 'N. & Q.' give me information, genealogical or otherwise, of the above family? They held a large estate there, with collieries and mills, about 1700, and in 1706, I believe, a Mr. Samuel Barnard resided on this estate. Is the family still in existence? Another Samuel was in the Honourable Artillery Company, and died about 1858, viz., Major Barnard.

B. R. THORNTON.

Gunnersbury, Chiswick, W.

PORTRAITS OF THE MISS GUNNINGS.—Has any one portraits of the three Miss Gunnings in one picture, engraved by Houston, after Cotes, or the same by Laurie, after Catherine Read; or the two elder ladies in one picture, engraved by Okey (painter unknown), as the Hibernian Sisters? I should be glad to find them. HILDA GAMLIN.

Camden Lawn, Birkenhead.

TWELVE HONEST MEN.—In what case was it said—

> But twelve honest men have decided the cause,
> Who are judges of facts though not of the laws?

Where is it to be found?

HENRY H. GIBBS.

St. Dunstan's.

CHENEY OF HACKNEY.—I am interested in this family, which was in existence in London about the middle of last century, but is now, so far as I know, extinct. Is any pedigree of this branch of the well-known Cheney family to be found among accessible genealogical collections; and what were the armorial bearings, if any, of these Cheneys? LAC.

COL. SIMON FRASER.—Can you inform me as to where I may obtain a photograph or line engraving of Col. Simon Fraser, of the Fraser Highlanders, who fought at Quebec? He was son of Lord Lovat who was executed, and succeeded to the title. J. ROBERTSON.

Toronto, Canada.

CANOES ON THE THAMES.—How early were they in use there? In Cooke's 'Thames,' 1811, vol. ii., a man is shown in a paddle canoe in the foreground of the view of Chelsea Hospital published in 1809. The left blade of his paddle is in the water, the right blade in the air. The text says:—

> "The Canoe, which is seen in the print, has been naturalized to this part of the river by a gentleman, who passes, and has for many years passed, much of his time in such aquatic excursions as this exotic vessel will allow him."

F. J. F.

FOLK-LORE: HORSE DAISIES.—I understand that it is a belief amongst the country people in these parts that to pick or handle horse-daisies is apt to cause warts. Is this idea known in other parts? I class it under the head of folk-lore, as I presume there is no foundation for such a belief.

JONATHAN BOUCHIER.

Ropley, Hampshire.

Poem on Oysters.—A famous French poet has celebrated the virtues and misfortunes of this bivalve in a romance of ten stanzas, of which the following is a specimen:—

Avec des huîtres
On est mieux qu'avec des savants,
On lit de moins quelques chapîtres,
Mais on ne perd jamais son temps,
Avec des huîtres.

Can any correspondent of 'N. & Q.' give the remainder of the poem and the name of the poet?

W. F. Prideaux.

Udaipur, Rajputana.

'L'Almanach de Gotha' and the Princess Alice.—This well-known almanac duly states, sub "Hesse," that the mother of the present Grand Duke was Alice, a daughter of the Queen of Great Britain; but on turning to "Grande Bretagne" it will be found that no such personage is mentioned in the royal family. Her Majesty is there stated to have had eight children; the third, Princess Alice, is omitted, and Prince Alfred consequently appears as No. 3 on the list, Princess Beatrice being therefore No. 8. I first noticed this omission several years ago. When and how did this name drop out of the British royal family, as given by the 'Almanach de Gotha'? A recent newspaper paragraph stated that, in 1717, an almanac maker named Laurence d'Henri, for a somewhat similar omission, viz., neglecting to mention George I. as King of Great Britain, was committed to the Bastille by order of the Duke of Orleans. No such danger threatens the compiler of the 'Almanach,' who is perhaps sufficiently punished by the mistrust of his book which such an error necessarily engenders.

J. Young.

Glasgow.

Arthur Storer.—It is stated in the third book of the 'Principia' that this gentleman made some observations (which Newton quotes) of the comet of 1680 near Hunting Creek, on the river Patuxent, in Maryland, near the borders of Virginia. Is anything else known of him?

W. T. Lynn.

Blackheath.

Journal of Sir Henry Wotton.—Can any one inform me where this journal is now to be seen? It was formerly in the library of Lord Edward Conway. Sir Henry Wotton was ambassador to the Court of Venice about 1620.

E. A. Fry.

172, Edward Street, Birmingham.

"The Fashionable Cyprian in a Series of Elegant and Interesting Letters with Correlative Anecdotes of the most Distinguished Characters in Great Britain and Ireland. Part I. (and II.). The second edition. London, 1798." 12mo.—In the hope, unhappily delusive, that it might supply some scraps of biographical information, I bought, at a rather stiff price, this curious and unedifying work. A constant use of initials renders difficult the task of recognizing individuals. A few actresses, including Mrs. Gibbs and Mrs. Esten, are mentioned. Is any information accessible as to the authorship of the work?

Urban.

Erith or Earith, co. Kent.—Can any one tell me where the manorial deeds to this manor now are? I want to trace one Samuel Thwaights, yeoman of Earith, living 1650. He had a son Samuel, christened 1673. The latter married Elizabeth Turner, of Erith, and they are buried there. Samuel Thwaights probably came from London to Erith. I have failed to find his will, nor do I know what the name of his farm there was. The farm was sold by his grandson or great-grandson, I fancy. The churchwarden or rate books might give a clue to when he went to Erith, and if the deeds were forthcoming they would probably give his former residence, which, in spite of very extensive research, I have failed to discover. The name Samuel Thwaytes I only found in two places, i. e., Sir Samuel Thwayts, of Newland, Essex, and Samuel Thwayts, juryman, of Burton-on-Ure, co. York. Erith Parish Registers were destroyed by fire.

Emma Elizabeth Thotts.

Sulhamstead Park, Berkshire.

Replies.

DANTEIANA.

(8th S. i. 4, 113; ii. 22; v. 162.)

I have read with great interest the critical remarks of J. B. S. on the opening lines of the seventh canto of the 'Inferno.' On referring to the notes of my lectures on the 'Divine Comedy,' delivered at University College under the Barlow Trust, the first series in 1878, I find that I commented on this passage in the following manner:

"This gibberish is variously interpreted: it is evidently a cry of alarm from Plutus on seeing a human form, and may be taken as an invocation to Satan, such as 'Let Satan, King Satan, appear!' or 'Pope Satan! King Satan!' Dante, living in the time of the corrupt popes, does not lose the opportunity of denouncing them. The elder Rossetti translates this jargon thus: 'The Pope is Satan! King Satan!' The younger Rossetti, in his translation of the 'Inferno' (1865), remarks, 'According to the politico-religious interpretation of my father, it means, The Pope is Satan, King Satan.'"

Scartazzini ('Inferno,' 1874) has a good deal to say by way of suggestion on this line, but concludes with the remark that every attempt to explain the enigma presents us with a new one; and he agrees with Blanc that this riddle still waits for its Œdipus.

Prof. Karl Witte, in his 'Erläuterungen' (Berlin, 1876), says:—

"Man will in diesem Verse entstellte hebräische Worte finden, die eine Anrufung Satan's enthalten sollen. Andre rathen wieder anders."

Mr. Warburton Pike, in a note on this passage (1881), says: "No satisfactory explanation has been given of these words."

In preparing for the Dante lectures I became acquainted with various translations of the 'Divine Comedy' in English, French, German, and Spanish. I gave a critical notice of the English translations in an introductory essay appended to my translation of the 'Inferno' (1877). These consist of nine in blank verse, five in rhymed verse, nine in *terza rima*. Translations of portions by Lord Lyttelton, Mr. Gladstone, and by Mr. Merivale are also noticed.

The elaborate praise that has been bestowed on Cary's translation originated, I imagine, with Ugo Foscolo, in an article in the *Quarterly Review*, somewhere about 1826, an opinion that has been adopted by many subsequent writers, as well as Foscolo's dictum that blank verse is the only efficient vehicle for representing Dante in English. On comparing Cary's version of the 'Inferno' with the original, it seemed to me that he has often failed in the letter, and almost entirely in the spirit of the Italian. He has not caught Dante's simplicity of style, his homely language, his use of the most commonplace similes, his power of conveying the terrible in language of the most ordinary kind, his tenderness, his earnestness. On the contrary, he has given him a grand epic air, which is not a feature of the 'Inferno'; he has introduced adjectives and pompous elaborations, which do not belong to the text; in short, he fails in the power, sweetness, harmony, and homeliness which belong to this poem. For example, Dante describes in a few graphic words the sinking of a ship in a storm at sea (canto xxvi.), "The poop rises up, and the prow goes down,"

> As pleased Another,
> Till over us again the sea was closed.

But instead of this simple, forcible mode of expression, Cary has—

> So fate decreed,
> And over us the booming billow closed.

At the end of canto xxv. the original says:—

> Thus did I see the seventh bed of sand
> Change and transmute, and here let my excuse
> Be novelty, if flowers [of speech] my tongue abhors.

Cary dilutes this passage thus:—

> So saw I fluctuate in successive change
> The unsteady ballast of the seventh hold:
> And here if aught my pen hath swerved, events
> So strange may be its warrant.

He does not even take the trouble to translate a plain passage correctly. Thus, in canto iii., referring to the famous inscription, the original is:

> Queste parole di colore oscuro
> Vid' io scritte al sommo d'una porta,

> Such characters in colour dim I mark'd
> Over a portal's lofty arch inscribed.

In trying to improve on his author, the translator loses the homely simplicity of the original. Thus, in canto xvii., "whiter than butter" is elaborated into "of whiter wing than curd," and "a gravid sow" is "a fat swine." The advice to avoid certain people, "but far from grass be beak," is amplified into—

> But be the fresh herb far
> From the goat's tooth.

"The sound of beehives" (canto xvi.) is made,

> Resounding like the hum of swarming bees.

In canto xxxii., "I would express the juice of my conceit more fully" is converted into—

> Then might the vein
> Of fancy rise full springing.

And where Dante says simply, "Not without fear do I proceed to speak," Cary says grandly—

> And with faltering awe I touch
> The mighty theme.

"The gnat" (canto xvi.) is "the shrill gnat," and "fire-flies down along the valley" is—

> Fire-flies innumerous spangling o'er the vale.

Mr. Cayley well remarks that Cary,

"being too careful to give his poem a uniformly dignified tone, has adulterated all its franker style with the pomp and stiffness of our traditional epic poems."

He gives an example from canto vi.:—

> Se 'l ciel gli addolcia, o lo' nferno gli attosca
> (If heaven doth sweeten, or hell poison them),

is rendered—

> If heaven's sweet cup, or poisonous cup of hell
> Be to their taste applied.

Lord Macaulay's high estimate of Cary's version, namely, that "there is no other in the world so faithful," does not seem to me to be consistent with his lordship's methods of acquiring and reading modern languages. He says:—

"My way of learning a language is always to begin with the Bible, which I can read without a dictionary. After a few days passed in this way, I am master of all the common particles, the common rules of Syntax, and a pretty large vocabulary. It was in this way that I learned both Spanish and Portuguese, and I shall try the same course with German."—'Life,' i. 452.

"I read, not as I read at College, but like a man of the world. If I do not know a word, I pass it by, unless it is important to the sense. If I find, as I have of late often found, a passage which refuses to give up its meaning at the second reading, I let it alone."—I. 428.

C. Tomlinson.

Highgate, N.

It is in his 'Vita Nova' that Dante ascribes the first attempts at using the vulgar tongue in Italy for literary compositions to the silent influence of ladies ignorant of the Latin language:—

"E il primo che comincio a dire come poeta volgare, si motte però che volle fare intendere le sue parole a donna alla quale era malagevole ad intendere i versi latini."—C. xxv.

In his 'Vulgare Eloquium' (i. 8, 9) he observes that the three vulgar idioms of *oc*, *vil*, and *si* agree in many things, but especially in the word "amore."

PAOLO BELLEZZA.

Milan, Circolo Filologico.

J. B. S. will find Dante's reasons for using the vulgar tongue in Italy for literary composition in his 'Convito' (Trattato primo).

CONSTANCE RUSSELL.

Swallowfield, Reading.

CHARLES I. AND BISHOP JUXON (8th S. v. 143, 208, 210).—I am sorry a verbal inadvertence of mine should have given CANON SPARROW SIMPSON the trouble of writing to correct it; an apparent but unmeant reflection, which I trust he will therefore excuse. Your readers, however, will gain by having his clear and interesting *résumé* of the subject at hand for reference in 'N. & Q.' I could only wish he had still further increased the value of his communication by giving his opinion upon the historic elucidation I ventured upon.

The communication by ESTE is both interesting and novel. I will refer, however, only to the point where it impinges on my suggestion. I should be inclined to infer that G. D. had obtained his information either first hand or from very good sources; perhaps from the royal widow in Paris, if no better; or perchance from no less a person than the queen's confessor, who, it seems, was present at the execution, disguised as one of the cavalry guard around the scaffold of his dying master.

Upon the subject of my note, however, I must beg to differ from G. D. He says that the last words of Charles I. were not "remember," but "remember me." This is quite a new version. It is contrary, I believe, to the account of every English writer on the subject. It bears also, I think, a certain delicate French flavour of personality, which does not altogether harmonize either with general English ideas connected with such a terrible moment or with Charles's known character. The connexion between Charles and Juxon was neither sufficiently long nor sufficiently close to lead us to expect such a personal effusion. If Laud had been in attendance, instead of Juxon, there might have been, perhaps, a suitability; but even then it would be surprising, for the royal Charles was the last man to forget his sovereign dignity. But a fact remains to be noticed which seems alone sufficient to dispose of the French sentimental report. After the execution, the Government at once summoned Juxon to explain the king's last message. This is reported as "remember." Indeed, if it had been "remember me," there would have been absolutely nothing to conceal and nothing to explain in this rather feminine adieu. Bishop Juxon also, placed as he was in such a dangerous position at that climax, would have been only too glad to be able to give such a simple and harmless explanation of the royal message. But he did nothing of the sort, and gave no hint that it was a mere parting personality between him and his dying master.

If this French chronicler obtained his French version from the French Jesuit confessor of Henrietta Maria, the French form in which it occurs would, I think, be reasonably accounted for.

A. B. G.

In Hume's 'History' there is no mention of the dying monarch handing his George to the bishop. The historian says:—

"It being remarked that the king the moment before he stretched out his neck to the executioner, had said to Juxon, with a very earnest accent, the single word 'Remember,' great mysteries were supposed to be concealed under that expression; and the generals vehemently insisted with the prelate that he should inform them of the king's meaning. Juxon told them that the king having frequently charged him to inculcate on his son the forgiveness of his murderers, had taken this opportunity in the last moment of his life, when his commands, he supposed, would be regarded as sacred and inviolable, to reiterate that desire; and that his mild spirit thus terminated its present course by an act of benevolence towards his greatest enemies."

Guizot, who wrote a history of the Revolution in England, gives a striking picture of the execution of the king, from which I give a short extract:—

"Il ôta son manteau et son Saint-George, donna le Saint-George à l'évêque en lui disant 'Souvenez-vous,' ôta son habit, remit son manteau, et regardant le billot, 'Placez-le de maniere à ce qu'il soit bien ferme,' dit-il à l'exécuteur. 'Il est ferme, sire.' Le Roi: 'Je ferai une courte prière, et, quand j'étendrai les mains, alors,'.....Il se recueillit, se dit à lui-même quelques mots à voix basse, leva les yeux au ciel, s'agenouilla, posa sa tête sur le billot; l'exécuteur toucha ses cheveux pour les ranger encore sous son bonnet. Le roi crut qu'il allait frapper. 'Attendez le signe,' lui dit-il. 'Je l'attendrai, sire, avec le bon plaisir de Vôtre Majesté.' Au bout d'un instant le roi étendit les mains, l'exécuteur frappa, la tête tomba au premier coup."

JOHN SKINNER.

7, Ashley Street, Carlisle.

"CHACUN A SON GOÛT" (8th S. iv. 245, 317; v. 136).—Not being familiar with the Italian proverb cited by SIG. BELLEZZA, I should be much obliged if he would paraphrase both versions so as to show clearly the difference between *a' topi* and *a topi*. As to *Chacun à son goût*, "the ellipsis would be (*il faut laisser*) *chacun* (*agir* or *choisir* or, &c.) *à son goût*—rather a loose way of expressing the idea." These are M. GASC'S own words, which I hope he will pardon me for quoting, from a private letter of Sept. 9, 1893. I cannot at present see what analogy there is between the Italian and the French proverbs; but whatever it be, SIG. BELLEZZA'S words imply that the double version of the Italian proverb is current among Italians, not being as to one form native and as to the other

foreign; whereas M. GASC assures us at the second reference that "'Chacun à son goût,' with the accent, is never used by itself, in French, in the English sense of 'Every one to his taste.'"

F. ADAMS.

105, Albany Road, Camberwell, S.E.

I can remember a fine large steel engraving, under which this saying, whatever it may mean, was printed. An elderly gentleman was depicted in the fashionable male attire of the days of Louis XV., apparently very gouty, as his crutch is on the floor. He has fallen upon his knee, upon which there is every probability of his remaining, and holds the right hand of a beautiful young woman, richly dressed, to whom he has been making a proposal. She is pushing him away, with a smile on her face, averted from him, and on the staircase leading to the room is her maid, indulging in a laugh at the expense of the lover. This is probably engraved from a painting by some celebrated French artist. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GLADSTONE BIBLIOGRAPHY (8th S. ii. 461, 501; iii. 1, 41, 135, 214, 329, 452; v. 233).—The late Bishop of St. Andrews (Charles Wordsworth), in the second volume of his 'Annals of my Life' (1847–1856), recently published, recorded:—

"Among our contributors to the *Scottish Ecclesiastical Journal* was Mr. Gladstone, who, at my request, wrote a notice of my brother's 'Memoirs' of the poet Wordsworth, which appeared in the July number, 1851."—P. 109.

I cannot find a copy of this periodical in the British Museum Library. ALFRED F. ROBBINS.

"LIBERAL" AS A PARTY NAME (8th S. v. 168).—As you, Mr. Editor, have already given in 6th S. vii. 506 so very many references to previous communications in your charming weekly publication, all bearing on the subject, there is no need for me to repeat them. EVERARD HOME COLEMAN.

71, Brecknock Road.

The *Liberal* appeared in 1822, and ran to four numbers only. 'Chambers's Encyclopædia' gives 1830 as the date of the party names Liberal and Conservative. C. C. B.

FRANCIS BIRD (8th S. v. 148).—While near the subject of Queen Anne's statute, your readers may like to know that the effigies of the queen has found a new resting-place. It now stands opposite to Holmhurst, the residence of Mr. Augustus Hare, at Beaulieu, Hastings, near to Ore, on the road to the Hastings Borough Cemetery, *viâ* the Harrow. Mr. Hare has been at the expense of the removal and erection. I have not seen the queen in her new location, but I hear that the effect is more startling than pleasant to the unaccustomed eye.

EDWARD H. MARSHALL, M.A.

Hastings.

PARISH EKE-NAMES (8th S. iii. 46, 132, 251; iv. 34, 335).—To the examples already adduced should be added the Warwickshire villages commemorated in the legend of Shakspeare's Crabtree:—

Piping Pebworth, Dancing Marston,
Haunted Hillborough, and Hungry Grafton,
With Dodging Exhall, Papist Wixford,
Beggarly Broom, and Drunken Bidford.

Can the reason for each qualifying epithet be given? I have seen the picture in the Stratford Museum of Shakspeare asleep under the tree after his carouse, but have not read Mrs. C. F. Green's work on 'The Legend of Shakspeare's Crabtree.' Mr. Carl Elze, in his 'Life of Shakspeare' (p. 98), says,

"it would be waste of words to show the untrustworthiness of the anecdote; it proves at most what was the popular belief regarding Shakspeare as a young man, and of what it believed him capable."

For myself I see nothing inherently improbable in the anecdote, and therefore I cannot see that it would be waste of words to show its untrustworthiness, if proof one way or the other were possible. Certain it is that in the merry company which resorted to "The Mermaid" and "The Devil," an occasional drinking bout was regarded with much complacency. JAMES HOOPER.

Norwich.

LADY RANDAL BERESFORD (8th S. v. 68).—Though almost an oxymoron, I must begin with a question. Of which of the four great-grandmothers of Lady Randal is MR. HOPE seeking information These ladies were:—

1. Elizabeth, wife of George Annesley, of Newport Pagnell, Esq., widow of William Stokes, and daughter of Robert Dore, of Moulsho, co. Buck., Esq.

2. ——, wife of John Cornwall, of Moor Park (? in Rickmansworth), co. Herts.,* Esq.

3. Margaret, wife of Sir Thomas Stanhope, of Shelford, co. Notts., Knt., and daughter and co-heir of Sir John Port, of Etwell, co. Derby, Knt.

4. Joane, wife of Richard, third son of Sir Giles Allington, of Horseheath, co. Camb., Knt., and sister and heir of Sir William Cordell, of Long Melford, co. Suffolk, Knt., Master of the Rolls.

One might write *ad lib.* on the ancestry of Lady Randal; but, to finish as I began, Where can I find a pedigree of the Cornwalls, of Moore Park; which is the best account of the Cornwalls, Barons of Burford; and who is collecting materials for a history of the Beresfords?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

The following may be the information MR. HOPE requires, "Thomas trentham de Rocestre in com Staff. superstes A° 1583, married Johanna filia

* Burke says "co. Hereford."

Willi. Snede Milit.," his daughter Catarina or Catherine married Sir John Stanhope, Knt., of Elvaston, co. Derby (second wife); their fifth daughter Jane, also sister to Philip, first Earl of Chesterfield, married for her second husband Francis Annesley, Lord Viscount Valentia, in Ireland, and Catherine, their only daughter, married Sir Randal Beresford, Bart., of Coleraine.

JOHN RADCLIFFE.

"WAYVER" (8th S. v. 48, 195).—The word *vivarium* is quite classical. It is used by Horace, 1 Ep. i. 79, "Excipiantque senes quos in vivaria mittant."

E. WALFORD, M.A.

Ventnor.

EARL OF CORNWALL (8th S. v. 68).—This query can only be settled definitely by MSS., which may come to light at some future time. The authorities I have on the subject (with one exception) state he had one wife and concubines, the number not stated. Vincent, in his 'Discoverie of Errors,' &c., London, 1622, p. 130, writing in a doubtful strain, evidently not wishing to commit himself, says:—

"He had also one or more *concubines* whereof *Beatrix de Vaunes* was one &c. Then had he other children, but I dare not say (absolutely) bastards whereof one was called in Record *Johannes filius Comitis, John the Earles sonne* a Clergie man parson of *Bexbury* and christened as it seems by King John, for he cals him (*filiolum*) godson, and *Nicholas* who was a witnesse to his fathers grant of the mannour of *Penhel* and other lands in *Widemue* in *Cornwall to* William *Botterell* sonne of *Alice Corbet* his mothers sister."

JOHN RADCLIFFE.

Reginald de Dunstanvill married Beatrice, daughter of William FitzRichard, of co. Cornwall, by whom he had five daughters. I never heard of a second wife, but by his mistress, Beatrice de Vaus, lady of Torre and Karswell, he had two bastard sons Henry and William. The former was surnamed FitzCount, and obtained a grant of the county of Cornwall. For this reason some have adjudged him succeeding his father as Earl of Cornwall. "But considering," says Dugdale, "that the title of Earl was never attributed to him, I cannot conceive anything more passed by that grant than the barony or revenue of the county."

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

Were there not two Reginald de Dunstanvilles living nearly about the same time; and could there be a confusion about their wives? As I read matters the base son of Henry I. died 1175 (Matt. Weston gives date). His wife was daughter of William Fitzrichard, of Cornwall. Who was he, by-the-by? Reginald de Dunstanville, the baron, died somewhat earlier, for Robert de Dunstanville, his son, the second baron, is said to have died about 1167. This Reginald, the first of a line of four barons, left a widow Adeliza, daughter and heiress of Humphrey de Insula, of Castlecombe (? Wilts). She was a considerable heiress, and married, secondly, one of the Pinkeneys.

T. W.

Aston Clinton.

COUNT ST. MARTIN DE FRONT (8th S. iv. 487; v. 53).—I have a newspaper cutting which says:—

"The remains of his Excellency Phillip St. Martin, Count de Front, were removed from his residence in Hinde Street, Manchester-square, on Wednesday last, and deposited in a vault erected for that purpose in St. Pancras Church-yard—

Order of Procession.
Undertaker on horseback.
Two Mutes on horseback.
Four ditto ditto.
State lid of feathers, with attendant Pages.
Hearse and six.
Three mourning coaches and fours, with pages.
His late Excellency's carriage and pair,
with servants in black liveries.
French Prince, and several others of the Bourbon Family's
carriages and pairs.
Lord Liverpool's carriage and pair.
Lord Bathurst's carriage and pair.
Lord Camden's carriage and pair.
Several others.
Swedish Ambassador's carriage and pair.
Portuguese Ambassador's carriage and pair.
Spanish Ambassador's carriage and pair.
Russian Ambassador's carriage and pair.
Neapolitan Ambassador's carriage and pair,
&c. &c. &c.
The procession closed with upwards of
20 other carriages.

The coffin which was covered with black, was richly ornamented with several rows of treble gilt nails, a crucifix, coronets, urn and large *massy* handles.

Inscription on the Plate.
The family Arms, bearing the mottos
'Jus in Armis,' 'Sans Desparitri,'
encircled by the words
'Fert, Fert, Fert, Fert, Fert.'
Supported by two Griffins, with coronet, &c. &c.
His Excellency Phillip St Martin,
Count de Front,
Obiit 4th Nov. 1812,
Ætat. 64.
Requiescat in Pace.

An elegant monument is to be erected to his memory."

And in Cansick's 'Epitaphs of St. Pancras' (vol. i. p. 92) is a copy of the inscription on his monument.

AMBROSE HEAL.

Amédée Villa, Crouch End.

"SLEEPY HOLLOW" (8th S. iv. 347).—Lying on the east bank of the Hudson River, about twenty-five miles from New York City, is this spot, made famous by Washington Irving. It is situated within the bounds of the village of Tarrytown, a mile and a half from that station. A gentle declivity in the road leads one down into the hollow, where are found Sleepy Hollow Cemetery and Church, where services are held during the summer, and also the old mill and bridge mentioned by Irving. The old Anderson mansion is the nearest residence, although there are a number of farms in

the immediate vicinity. I cannot say how long the place has been known as Sleepy Hollow, but it is certainly for more than a century, perhaps for more than two—the name having been first given by the old Dutch settlers. For a further description I will refer your correspondent to 'The Legend of Sleepy Hollow,' to be found in the 'Sketch Book' in any good edition of Irving.

A. MONTGOMERY HANDY.

New Brighton, N.Y., U.S.

NOTARIES PUBLIC: ST. NICHOLAS' CLERKS (8th S. v. 188, 218).—To call an attorney St. Nicholas' clerk implied he was a rogue. The expression is a well-known cant phrase for thieves and rogues in general (see Nares's 'Gloss.'). A note to 'A Match at Midnight' (Hazlitt's Dodsley, xiii. 15) quotes from Dekker's 'Belman of London,' 1616:—

"The theafe that commits the robery, and is chiefe clarke to Saint Nicholas, is called the high lawyer."

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

"St. Nicholas' clerks" as a euphemism for thieves occurs in Shakespeare, '1 Hen. IV.,' ii. 1. A sarcastic transference gives the name to the members of the legal profession, at least of the lower branch.

EDWARD H. MARSHALL, M.A.

MR. ATKINSON wishes to know the early history of notaries "in England." If he means England I cannot help him much; but if he means Great Britain he will find historical information as regards Scottish notaries in Murray's 'Law of Scotland relating to Notaries Public' (1890, chap. i.); also in a 'Memorandum' by the Council of the Incorporated Society of Law Agents in Scotland on the office of Notary Public, published *circa* 1886 or 1887, and an article on 'Notaries Public' in the *Glasgow Herald* of Nov. 25, 1887.

WILLIAM GEORGE BLACK.

Glasgow.

"TODDY," OF AFRICAN DERIVATION (8th S. i. 495; ii. 153).—The following is an extract from 'A King's Hussar' (p. 158), by Herbert Compton:—

"Whilst on the subject of refreshments I must not forget to mention a native liquor called toddy, a quart of which could be bought for a halfpenny. It was obtained from the sap of the date-palm, and when fresh, tasted like a mixture of milk and honey, being free from any intoxicating qualities. But directly fermentation set in, which it did when the toddy was exposed to the sun or kept too long, it turned it into nasty stuff like sour buttermilk, and caused diarrhœa and dysentery, so that its sale was soon stopped after our arrival at Bangalore."

CELER ET AUDAX.

"TOUTS" (8th S. v. 205).—If "tout" is a slang term, it is, at all events, a pretty old one, as may be seen by referring to Mr. Walford's 'Greater London,' vol. ii. p. 530:—

"A century or two ago, when the Court took up its quarters at Epsom, and large numbers of the wealthier classes were in the habit of going thither from London, it became customary for the inhabitants to station themselves at the point where the roads fork off to Epsom by Tooting and Merton respectively, and vociferously to hail or 'tout' the travellers, with the object of inducing them to pass through the former village. It became a common expression for the carriage-folk, as they approached this spot, to say to each other, 'The toots are upon us again.'"

Hence, like "burking" or "boycotting," the term has been adopted into our common conversation, the words "toot" and "tout" being often pronounced in the same way. MUS IN RURE.

I have many times observed the notice-board at Fratton to which your correspondent MR. J. B. WILMSHURST refers; but where is the slang? *Tout* and *touter*, in the sense of a person who plies for customers, are now recognized English words, quite above the level of slang, and may be found in our best dictionaries. CHAS. JAS. FÉRET.

JUVENILE AUTHORS (8th S. iv. 349, 490; v. 11, 136).—Most men of genius have exhibited remarkable precocity. Thus Wieland meditated an epic poem at the age of thirteen, Ascoli at fifteen published a book on the relation of the dialects of Wallachia and Friuli, and Tasso wrote verses at ten. For a full discussion of the subject I will refer your correspondent to 'The Man of Genius,' London, Lombroso, 1891, at pp. 15, 315, and 330; also to 'American Nervousness,' Beard, 1887; 'Biblioth. Eruditorum Procacium,' Hamburg, Klefeker, 1717; 'Moral Insanity,' Savage, 1886, all referred to by the first-named author. 'Life and Labour,' by Smiles (chap. iii.), may also be consulted. A. MONTGOMERY HANDY.

New Brighton, N.Y., U.S.

INSTITUTE (8th S. iv. 467; v. 32, 170).—On Dec. 2, 1823, the London Mechanics' Institution was established, and in the following month the president, Dr. Birkbeck, delivered an introductory address to many hundreds of working men. The movement spread at once to America; and it was there that the term "Institute" was, if I am not mistaken, first formally adopted. Thus the "Franklin Institute of Pennsylvania" was established in 1826. The name, therefore, has something of a Republican, not to say a Transatlantic flavour; and so by the side of our insular Royal Institution we have, significantly enough, an Imperial Institute, appealing to "our kin beyond the sea." To mark the idiomatic distinction between the two words more precisely, we may say that "institutes" would be represented in Latin by *institutiones*, and "institutions" by *instituta*. Curiously enough, there was founded in 1611 an English Roman Catholic order of women, called the "Institute of

the Blessed Virgin Mary" (see 'Cent. Dict.,' s.v.) —a fact which may remind some readers of Archbishop Trench's remarks about the unidiomatic Roman Catholic English Bible. Milton's use of the two terms is as follows ('Tractate of Education'):—

"Then also in course might be read to them out of some not too tedious Writer the Institutions of Physic; that they may know the Tempers, the Humours, the Seasons, and how to manage a Crudity.....But herein it shall exceed them, and supply a Defect as great as that which Plato noted in the Commonwealth of Sparta; whereas that City train'd up their Youth meet for War, and these in their Academies and Lycæum, all for the Gown, this Institution of breeding, which I here delineate, shall be equally good both for Peace and War. .....But to return to our own Institute, besides these constant Exercises at home, there is another Opportunity of gaining Experience to be won from Pleasure itself abroad."

From the name I turn now to the movement. There is a short notice of Baron Charles Dupin's 'Petit Producteur Français' (7 vols., 1827–8), in the *Foreign Quarterly*, June, 1828, pp. 719–720:

"The impulse lately given in this country to the business of education seems to have extended over the greater part of Europe. It was at the close of 1823 that the first Mechanics' Institution was established in England, the School of Arts in Edinburgh, and the Andersonian Institution at Glasgow, being previously in existence; and at present there are we believe rather more than one hundred such institutions in Great Britain and Ireland. In November, 1824.....Baron Ch. Dupin, who had seen, in this country, as he expresses it, the powerful and the learned uniting their efforts to procure for the workmen a better education which was to render them more skilful and more prudent, began.....a course of Lectures on the application of Mathematics to the Arts.....In consequence of the patronage of Government, the spread of such institutions was extremely rapid, and in December, 1826, ninety-eight towns of that country could boast of having lectures and other means of teaching workmen practical geometry.....Similar institutions have been established in the Netherlands, and the king of that country.....at the opening of the states-general in 1826, congratulated the representatives of the people 'on a beginning having been made to give to the working classes scientific instruction.' In Germany, also, the same work has been commenced, although from the excellent schools already existing in that country, new institutions for education are there less wanted. Even at Madrid, some efforts have been made to open a course of instruction in Geometry applied to the Arts.....' After Madrid,' says Baron Dupin, 'it would be superfluous to remind you of Italy, Switzerland, and the Netherlands, of Sweden and Poland, and even of Russia, having adopted the new method of instruction, and of their redoubling their efforts to create a new era, which may see them worthily rivalling the formidable industry of Great Britain. Haiti asks for professors, the South American States have translated into their language the lessons taught at Paris, and the impulse given in France has already reached the countries of another hemisphere.'.....One great distinction between the system followed in the two countries (which will lead, we apprehend, to important consequences) is, that in England the people have established Mechanics' Institutions for themselves, and support them, while the people of France are taught gratuitously."

Some of the causes of the failure of these institutions in England may be read in the Rev. F. W. Robertson's "Address to the Members of the Brighton Working Man's Institute on the Question of the Introduction of Sceptical Publications into the Library" (1850). About the same time the *Athenæum* took a leading part in advising the institution in Southampton Buildings (then at a very low ebb) to adopt class-teaching. The advice was taken; that great institution was saved from wreck, and has become the prototype of innumerable polytechnics. Soon after the competitive examination system came to the birth; and I shall conclude with a quotation from Sir T. D. Acland's 'Account of the Origin and Objects of the New Oxford Examinations' (1858):—

"The Useful Knowledge Society and the Mechanics' Institutes have not been without effect, perhaps on the whole a good effect; but they were for some time looked upon with shrinking distrust—even with intense dislike—by a large and active body of educated men, whose zeal took quite another direction for several years. Attempts were made to form Church of England Literary Societies, and Young Men's Associations on exclusive principles; of these some died a natural death in their infancy, and none can be said to have gained a strong hold on the general body of intelligent or even of seriously-minded persons."—P. 4.

J. P. Owen.

48, Comeragh Road, West Kensington.

A Rake of Claret (8th S. v. 209).—If there were any such expression it would mean as much claret as a man could carry (outside not inside of him)—it would practically be equivalent to a load; but the term primarily connotes motion—see Jamieson, *sub voce* "Raik." I imagine, however, that what Mr. Walford is thinking of is a riddle of claret. The magistrates of Edinburgh, Musselburgh, and some other towns in Scotland, present a riddle of claret not to the winners of golf matches, but to the Royal Company of Archers when that ancient body competes for the silver arrows which are connected with these places. The Musselburgh arrow has medals on it extending as far back as 1603, and the Edinburgh arrow, originally instituted in 1709, has been shot for annually without a break since 1726. At the close of these competitions the Royal Company entertain the magistrates to dinner, the latter in their turn presenting the "riddle" of claret, which consists of a dozen bottles and a magnum carried in by the town's officer on a "riddle," which is a wire sieve used for riddling earth or any substance which requires sifting. There are few more interesting sights than a guest night at the hospitable mess-table of the Queen's Body Guard for Scotland, where several quaint customs are still kept up.

J. Balfour Paul.

Edinburgh.

In the parlance of the west of Scotland carter, the word *raik* is commonly used to indicate a cart-

load, as a rake of coal, or sand, &c. It is often used also to signify a journey made with the loaded cart, or pair of carts which in ordinary work are usually in charge of one carter, who will say he had make so many rakes in a day, meaning so many journeys. A rake (or perhaps *raik*) of water is as much as may be fetched in one journey from a well or watering-place, viz., two pails or "stoups," generally called a "gang."

ROBT. GUY.

Pollokshaws, Glasgow.

What this quantity may be is not, I take it, given to Southrons to know. But a rake of water is mentioned in the latest story in the dialect—Mr. Crockett's 'The Raiders.' Mrs. Effie Tammas asks the Laird of Rathan if he would be so kind as to fetch a rake of water from the well whilst she interviews Mr. Tammas (see 'The Raiders,' p. 192). W. F. WALLER.

BULVERHYTHE (8th S. v. 169, 218).—Bulverhythe is clearly in the manor of Pebsham, for it seems that at the court held on Oct. 16, 1770, for the manor of Pebsham, which then belonged to John Pelham, Esq., it was presented that since the previous court, held in 1767, the Ellen, bound from Cadiz to London, came on shore somewhat to the east of the "Tent Field" at Bulverhythe within this manor, and that the great anchor was seized for the use of the lord and compounded for by payment of six guineas. If the Duke of Newcastle (Thomas Pelham-Holles, head of the Sussex family of Pelham) claimed the anchor of the Amsterdam, the Dutch ship said to have been wrecked off Bulverhythe in 1748 or 1754, it certainly was not as lord of the manor of Pebsham, for at that period Thomas Pelham, Esq., M.P. for Lewes, was the lord. Sir Nicholas Pelham, Knt., of Catsfield Place, Sussex, father of Thomas Pelham, preceded him as lord, and he was succeeded by his son John Pelham, the claimant of the anchor of the Ellen. I would observe that these Pelhams were near kinsmen of the duke's, and that the mother of John Pelham, Elizabeth, daughter of Henry Pelham, clerk of the Pells in the Exchequer, was his grace's first cousin.

C. W. CASS.

JEWS, CHRISTIANS, AND GEORGE III. (8th S. iv. 507; v. 78).—

"*Of a Jew who desired to be baptized, but first would go to Rome.*—Another Jew repaired unto mee at *Wittemberg* (said *Luther*) and told mee, Hee was verie desirous to be baptised and made a Christian, and said, Hee would first go to *Rome* to see the chiefest head of Christendom; This his intention, my self, *Philip Melancton* and other Divines labored to frustrate and hinder in the strongest measure; for we feared, when he should behold the offences and knaveries at *Rome*, that hee might thereby be scared from Christendom. But the Jew went to *Rome*, and when sufficiently hee had seen abominable things, hee returned unto us again, desiring to be baptized, and said, Now I will willingly worship the God of the Christians, for hee is a patient God; Can hee endure and suffer such wickedness and villanie at *Rome*, so can he suffer and endure all the vices and knaveries in the world."—Luther's 'Colloquies,' 1652, p. 518.

This is a very circumstantial account, and yet the same story of a Jew is told in the second novel of the first day of Boccaccio, who collected and wrote his tales generations before Luther was born.

The best way to account for the terse answer, "The Jews," is that the person had most likely read and remembered an old-fashioned book, which in those unenlightened days was much believed in, viz., the Bible. He probably had the twenty-sixth chapter of Leviticus more particularly in his mind. R. R.

Boston, Lincolnshire.

"GOOD INTENTIONS" (8th S. v. 8, 89, 212).—On referring to Wander's 'Deutsches Sprichwörter-Lexikon,' the largest collection of proverbs ever published, I find that the proverb quoted by me at the second reference appears there with "Hölle" for "Verderben": "Mit guten Vorsätzen ist der Weg zur Hölle gepflastert" (vol. v., s. "Vorsatz"). This is literally identical with Archbishop Trench's version, which, however, was not derived from Wander's book. Wander cites no authority for the proverb, as he does for so many others; so we cannot form an opinion as to its age. Another version—"Gute Vorsätze sind ein gepflasterter Weg zur Hölle"—has the authority of Steiger (1843). Under "Hölle" the representative of the proverb used by Dr. Johnson is quoted from Winckler's collection published in 1685: "Die Hölle ist mit gutem Willen (guten Meinungen, Vorsätzen) gepflastert"; but whether the readings in parentheses are Wander's or Winckler's cannot be decided without referring to Winckler's book.

It is true that a correspondent in 1852 gave readers of 'N. & Q.' a Spanish version (with the blunder of *bleno* for *lleno*, conscientiously reproduced by KILLIGREW) from a book printed, as he said without quoting the title, nearly two hundred years previously. But *lleno* does not mean "paved"; and I think we must refer the Johnsonian version to a German original. For, look you, the Germans have been honorary paviours to the devil for nearly four hundred years, on the evidence of a proverb quoted by Wander with two old authorities, the earlier dated 1505: "Die Helle ist mit Mönchskappen, Pfaffenplatten vnd Pickelhauben gepflastert." Let us trust that the monks, parsons, and soldiers have not journeyed to the place named to reclaim their lost property. F. ADAMS.

OLD DATES AND INSCRIPTIONS ON LONDON HOUSES (8th S. v. 201).—In the very interesting note by MR. PHILIP NORMAN, the writer raises a query as to whether anything further is known about "Box Farm," which is commemorated

by a tablet upon the front of the house numbered 148 and 150, King's Road, Chelsea. I have found myself that this is not noted by Faulkner; but the latest historian of Chelsea, Mr. A. Beaver, in 'Memorials of Old Chelsea,' 1892, says:—

"The rear of this house is older than the front, and rather quaint. The farm lands stretched across the site of Markham Square; in 1769 they belonged to Edward Green, Esq., and were afterwards occupied, in part at least, by Moore's nursery. The house has long been in the possession of the Evans family, by whom it is still occupied."

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

MR. NORMAN'S invitation tempts me to again inquire how much longer the occupiers, Messrs. John Lewis & Co., of No. 24, Holles Street, Cavendish Square—"the house where Byron was born"—intend to leave the site of so notable an event without its promised commemorative tablet? In your columns, as well as in those of a contemporary, I have more than once advanced the hope that the engagement made would be fulfilled. I trust there will be no further delay.

CECIL CLARKE.

Authors' Club.

ENGRAVING (8th S. v. 189, 217).—The engraving inscribed "Sancta Margarita, Regina Scotiæ," was engraved by Albert Clouet, or Clowet, a Flemish engraver, born 1624, from a drawing of Castilia. St. Margaret was daughter of Edmund Ironside and sister of Edgar Atheling. She married Malcolm III., according to Walter Scott, about 1067, and she died 1093. Granger says he has "nothing to say for the authenticity of this portrait," and Bromley says, "it is of very doubtful authenticity." Neither of these authorities states that it was in a book. CONSTANCE RUSSELL.

Swallowfield, Reading.

VIDAME (8th S. iv. 508).—Roquefort's 'Glossaire de la Langue Romane' gives: "*Vidamesse*, Femme, épouse d'un *vidame*, *vicedomina*."

F. C. BIRKBECK TERRY.

CREOLE (8th S. iv. 488, 535; v. 135, 178).—The following will serve to illustrate the recent use of this word in Central North America, amongst as cosmopolitan a set of English-speaking people as were ever brought together before. Last year, toward the close of the World's Fair at Chicago, nearly all those who had been associated together during the period of the Exhibition in the huge "Manufactures Building" were known to each other by descriptive nicknames. Thus, whilst I was fortunate in being dubbed "the jolly Englishman," the strikingly handsome American cashieress in the Wellington Restaurant in our midst (and who hailed from Massachusetts) was recognized far and wide as "Boston Charlie." Further, the bustling little white lady, who was sent from Kingston, in Jamaica, to explain to World's Fair visitors the exhibits shown by the Jamaica Commissioners, always answered with a pleasant smile to the *sobriquet* of "*Creole* Jack."

HENRY HEMS.

Fair Park, Exeter.

I have recently been a householder in a British West India island. In it "creole" means simply "of West Indian production." At table we ate "creole mutton"; one of the white planters' wives told us about her "creole cat"; and "creole baskets" were obtainable. I think "white creole" one of the clearest expressions one can use in treating of West Indian populations. H. S.

Capt. Basil Hall, in his 'Journal in Chili, Peru, and Mexico, 1820–2,' writes:—

"Persons born in the colonies of Spanish parents, are, in Europe, usually termed Creoles, but the use of this word I have avoided, as a little offensive to South American ears; probably from its having been the appellation given them during their dependent state."—Ed. 1840, part i. p. 16.

W. C. B.

It seems sufficiently clear that to West Indians and to ordinary English readers Creole infers pure descent, not mixed. But it is not so clear that this is the meaning given to the word on the continent. For example, in Timar's 'Two Worlds,' by Maurus Jokai, bk. v. chap. ii., Timar's Brazilian agents write to him concerning thefts by Theodor Krisatyan: "He had lost part at the gambling table, and got rid of the rest with the help of the Creoles." Here I should understand "Creoles" to mean half-castes. WILLIAM GEORGE BLACK.

Glasgow.

Possibly the following two extracts may be of some use in aiding us to a correct definition of this word:—

"In the West Indies, in Spanish America, and in the Southern States, one born of European parents; but as now used in the South it is applied to everything that is native, peculiar to, or raised there. In the New Orleans market one may hear of *creole* corn, *creole* chickens, *creole* cattle, and *creole* horses. In that city, too, a *creole* is a native of French extraction, as pure in pedigree as a Howard; and great offence has been given by strangers applying the term to a good-looking mulatto or quadroon."—Bartlett's 'Dictionary of Americanisms.'

"The population of Mexico amounts to between 140,000 and 150,000 souls, and consists mostly of Creoles or descendants of Spaniards; the Mestizos, or descendants of Spaniards and Indians, not amounting to half that number."—'Penny Cyclopædia,' s.v. "Mexico."

FRANCIS W. JACKSON, M.A.

Ebberston Vicarage, York.

VISITATION OF DEVON (8th S. v. 188).—I believe I am right in saying that the Harl. MSS. 1163 and 1164 are the most authentic for purposes of reference; they are considered to be the original, or rather part of the original, documents of the 1620 visitation. These two MSS. have been printed,

and form vol. vi. of the Harleian Society's publications. I believe that only one other visitation, that of 1572, has been printed separately, which is taken from the MSS. in Caius College, Cambridge, and was issued by Dr. Colby in 1881. There were at least two other visitations, 1531 and 1564, and Moule mentions another still earlier, 1520. Lieut.-Col. Vivian has nearly finished issuing to subscribers the Visitations of Devon for the years 1530, 1573, and 1620 in a collective form, similar to his Cornwall Visitations. I trust he will see his way to take up Dorset and Somerset in a like manner, for many families in all these southern counties were closely connected by marriages. E. H. will find a list of MS. visitations in Sims's 'Manual' and Gatfield's 'Guide.'

E. A. FRY.

172, Edmund Street, Birmingham.

No work has been printed containing all the visitations of Devon on the same plan as the one edited by Lieut.-Col. Vivian (Devon), of which eight parts only were issued (Abbott to Edgcumbe); nor one with copious notes similar to the 1620 Cornwall by Vivian and Drake (Harleian Society). Not being able or wishful to decide which of the MSS. is the most authentic, I would advise E. H. (if the information required is important) to consult all the visitations, each having its own particular value; 1564, with additions from visitation of 1531, and 1620 have been published.

JNO. RADCLIFFE.

Perhaps E. H. will find the following what he desires :—

"Pedigrees recorded in the Heralds' Visitation of 1620, with Additions from the Harleian Manuscripts, and the Printed Collections of Westcote and Pole, by John Tuckett, 4to., 1856."

J. SOWTON.

PROF. FREEMAN (8th S. i. 512).—*If* MR. PEACOCK would furnish a copy of the letter here referred to, and the Editor of 'N. & Q.' give it place in his columns, that would be some help towards keeping its teaching before the present generation and storing it for the benefit of any that may follow.

ST. SWITHIN.

QUADRUPLE BIRTHS (8th S. iii. 308, 352; iv. 16).—The *Bradford Daily Argus* of Feb. 8 last has the following :—

"Yesterday morning a woman named Jane Font, residing in Clifford Street, Bootle, Liverpool, was safely delivered of four children—two girls and two boys. All are doing well."

CHAS. F. FORSHAW, LL.D.

Winder House, Bradford.

SCOTT BIBLOGRAPHY (8th S. v. 148, 217).—I have seen the same item mentioned in different catalogues. I do not know if Scott really edited an edition of the "British Dramatists," but he certainly was well qualified for such a task. It may be pointed out that the fact that Lockhart does not mention such an edition is no evidence of its not having been published. Mr. Lang recently said in the *Athenæum* that Lockhart does not mention Scott's edition of Kirke's 'Secret Commonwealth of Elves, Fauns, and Fairies,' nor his edition of the 'Memoirs of the Count de Grammont.'

W. E. WILSON.

BROWNING OR SOUTHEY (8th S. v. 89).—The word *djereed* or *jerreed* occurs in the fine poem 'The Giaour,' by Lord Byron, published in 1813 :

> The spur hath laced his courser's sides;
> Away, away, for life he rides:
> Swift as the hurled on high jerreed
> Springs to the touch his startled steed.

An appended note says :—

"*Jerreed*, or *djerrid*, a blunted Turkish javelin, which is darted from horseback with great force and precision. It is a favourite exercise of the Musulmans; but I know not if it can be called a manly one, since the most expert in the art are the Black Eunuchs of Constantinople. I think next to these a Mamlouk at Smyrna was the most skilful that came within my observation."

I have heard that about 1813 or a little later this game, throwing the *jerreed*, was fashionable in England, and played on foot as well as on horseback.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PHILLIPPA OF HAINAULT (8th S. v. 208).—The 'Sixteen Quarters of English Royalty' of the late Mr. E. M. Boyle state that Margaret of Naples was mother to Jane of Valois.

C. F. S. WARREN, M.A.

Johanna, wife of William III., Count of Holland, Zealand, Friesland, and Hainault, was the daughter of Charles, Count of Valois and Alençon by his wife Margaret, daughter of Charles II., King of Sicily.

JNO. RADCLIFFE.

CHARLES OWEN, OF WARRINGTON (5th S. i. 90, 157, 238, 498; iii. 355; 7th S. vii. 398, 514; 8th S. v. 135).—Notwithstanding MR. MADELEY'S interesting note, we have not quite got to the bottom of the question whether there were not two Charles Owens, both of whom wrote and published works early in the last century. On a blank page in my copy of the 'Life of James Owen,' written in 1707 by Charles Owen, and published in London, 1709, is the following MS. note, which, judging from the writing, appears to be of the same age as the printed matter :—

"John Owen, D.D., of Coggeshall; John Owen; Jonathan Owen, of London; Thankfull Owen; James Owen, of Salop; Charles Owen, his brother and biographer; Hugh Owen. Charles Owen, born in Montgomeryshire in 1654, settled at Bridgenorth. He died in 1712; wrote many pieces in defence of the Nonconformists. C. O[wen] wrote 'Scene of Delusions Opened,' 1712; 'Moderation a Virtue'; 'Moderation still a Virtue.'"

If this memorandum is correct, my supposition (for it was only one) expressed in the 'Lancashire Library' was correct. Perhaps Mr. Madeley can throw more light on the subject.

Henry Fishwick.

Authors of Quotations Wanted (8th S. v. 129).—

Seu linguam causis acuis, seu civica jura,
Respondere paras, seu condis amabile carmen;
Prima feres hederæ victricis præmia.
Horat., 'Epist.,' I. iii. 23–5.

Incorrectly quoted by G. A.

Generosus nascitur non fit.

I am curious to learn from the reply to this query what snob perpetrated this vile parody on Horace's "Poeta nascitur," &c. Was not Horace himself, though the son of a freedman, as Robert Burns would have designated him, a "Gentleman by patent of Almighty God"?

Non quis, Mæcenas, Lydorum quidquid Etruscos
Incoluit fines, nemo generosior est te;
Nec quod avus tibi maternus fuit atque paternus
Olim qui magnis legionibus imperitarint,
Ut plerique solent, naso suspendis adunco
Ignotos, ut me libertino patre natum:
Quum referre negas, quali sit quisque parente
Natus, dum ingenuus, &c. Horat., 'Sat.,' I. vi.

R. M. Spence, M.A.

(8th S. v. 210.)

I know not, I ask not, if guilt's in that heart,
I but know that I love thee, whatever thou art.

This quotation, not quite correctly given by the inquirer at the above reference, is to be found in Moore's 'Irish Melodies,' under the title of "Come rest in this bosom."

W. W. Davies.

Miscellaneous.

NOTES ON BOOKS, &c.

Acts of the Privy Council. New Series. Vol. VI. A.D. 1556–1558. Edited by John Roche Dasent. (Stationery Office.)

Mr. Dasent proceeds rapidly with his useful labours. The volume before us ends with the death of Queen Mary. We need not point out to our readers how important this series is for all those who study the times to which it relates for any useful purpose. The middle years of the sixteenth century have been so completely in the hands of those who delight in religious bickerings, that it is only of late that those who took the historian's view of things could get a hearing. The question asked was not so much, Does this writer give us new knowledge?—as, Does he help to confirm the opinions we have inherited? The change has been, we believe, in a great part due to Mr. Pocock's revised edition of Burnett's 'History of the Reformation.' When these carefully edited volumes became known, the fanatics on both sides were, for very shame, compelled to hold their peace or speak in whispers.

The Privy Council register gives the impression that the persecution then raging has been but little exaggerated. Mr. Dasent speaks of it in just terms. The contemplation of poor peasants being sent to the stake for matters of opinion on which, from the nature of things, their own judgment was valueless, fills one with horror. The execution of a poor fanatic like the man nicknamed Trudgeover was even more inhuman, as the unhappy creature was almost certainly bereft of his wits. The love of torturing those holding strange opinions had, however, a tenacious grip on the English character. After a century had gone by we find a Protectoral Parliament, much to Oliver's disgust, harrying the poor madman James Naylor just after the old fashion.

We gather from this register that the sheriffs and other officials, on whom devolved the duty of carrying out these evil laws, were in many instances as merciful as they dared to be. In more than one instance they are called to account for their want of zeal. The most wonderful thing is that the constant burnings for heresy do not seem to have aroused any anger among the people. Apart from these things, the reign of Mary was an improvement on what had gone before. Her subjects could evidently rely on her honour. Mr. Dasent draws attention to the fact that those who had taken advantage of political amnesty felt perfectly secure. So absolute was the sense of safety, that Sir George Harper, who had been engaged in the Wyatt insurrection, but pardoned, did not hesitate to take legal proceedings against Sir Robert Southwell, who had been high sheriff in that year, for having done damage to his property during the time he was in open rebellion. Another example of kindliness is furnished by Pole, as the interpreter of the queen's wishes, permitting the wife of Sir Nicholas Throckmorton to send help over to her husband, who was a fugitive in France.

A New English Dictionary. Edited by Dr. James A. H. Murray. *Everybody—Exod.* By H. Bradley, M.A. (Oxford, Clarendon Press.)

Since the division of labour between Dr. Murray and Mr. Bradley the progress of the great national dictionary has been rapid and satisfactory. It looked two or three years back as though the huge work could only enrich our remote descendants. The view is since changed, and those among us who can still hang on to middle life have a chance of seeing the perfected work. The portion now given to the world consists of the letter E from "Everybody" to "Exod," and, completing the letter E, forms also the concluding portion of a volume to contain D and E, of which the opening portion, edited by Dr. Murray, is now in the press. So soon as the third volume is out, rattling progress will be made with the following letters, and the half-way house will soon hover in sight. Concerning this short part little beyond congratulations is necessary. In the opening word, however, one is interested to find how slowly the use of the word "everybody" in the singular is reached. In the first quotation, from Lord Berners, 1530, exactly the same mistake occurs as in what is practically the latest, Mr. Ruskin, 1866. His lordship says, "Everye bodye *was* in *theyr* lodgynges," instead of *in his*. Sir Philip Sidney follows with the use of *their*, though not after a singular verb; and Mr. Ruskin winds up "Everybody seems to recover their spirits. This is a curious consensus of error.

The Betrothed. By Sir Walter Scott. Edited by A. Lang. (Nimmo.)

The Talisman. (Same author, editor, and publisher.)

The Tales of the Crusaders' are now reached in Mr. Nimmo's enchanting edition. Concerning 'The Betrothed,' which he owns to have read recently for the first time, Mr. Lang has something favourable to say, though he does not rank it among Scott's masterpieces. In putting it before 'The Talisman' he will probably stand all but alone, the element of romance in 'The Talisman' being decidedly stronger. The melodramatic conclusion to 'The Betrothed' is due, Mr. Lang holds, to its being hurriedly patched up, in the fear that a spurious version might see the light. The illustrations to 'The Betrothed,' all of them drawn by Walter Paget, though the etching is in each case different, include the

seizure of Evelyn by the Welsh, a powerful picture; "We are betrayed!" the note of alarm struck by the priest to Lady Evelyn; the "Arrival of Damian" to the rescue; "Sir Hugo and the Prelate"; and a somewhat grim design, "It is Wenlock's Head." The opening design in 'The Talisman,' meanwhile, is the unhorsing by the hound of Conrade of Montserrat. The remaining designs, consisting of the fight of Kenneth of Scotland with the Saracen, "Richard and the Physician," "Kenneth and Edith," and "Conrade Wounded," are all by J. Le Blant. The volumes are equal in all respects to their predecessors. Mr. Nimmo's task is rapidly approaching completion.

History and European writers "have been, until lately, most unjust to the Byzantine empire, whether in its Roman, its Greek, or in its Ottoman form." So says Mr. Frederic Harrison in the *Fortnightly Review*, to which he contributes a glowing description of Constantinople, the most enduring seat of empire. Not yet, even, has our injustice been remedied. It is, however, in a fair way of being so, since there are few subjects more attractive to the modern historian. One is interested to find that not even under Ottoman rulers has the empire been, except at intervals, the abyss of corruption, servility, and vice that Western prejudice has too long imagined. Mr. G. Bernard Shaw continues the polemic against Mr. W. H. Mallock, and, whether convincing or not, is brilliantly amusing. Mr. Basil Field supplies an admirable paper on 'Fly Fishing,' and Mr. W. H. Hudson writes eloquently on 'The Serpent's Strangeness.' A feature in the *Review* is the appearance of two short poems signed Paul Verlaine. Concerning these enough is said in calling them characteristic.—In times immediately succeeding a rearrangement of ministry it is not strange to find the lion's share of the *Nineteenth Century* taken up by politics. A very considerable share is, indeed, assigned to the House of Lords. A very serious article on Indian subjects, with which, however, we cannot deal, is sent by the Rajah of Bhinga. 'A Neglected Sense,' by Mr. Edward Dillon, deals with the sense of smell, with the ultimate extinction of which we seem to be possibly menaced. It is curious to hear of a Japanese game of perfumers. It is only to be regretted that the writer is in possession of so little information concerning it. Continuing his interesting article on the advisers of the Queen, Mr. Reginald Brett deals with her "Permanent Minister," by which title he, of course, indicates the Prince Consort. The Countess Cowper deals with the 'Realism of To-day,' and Mr. H. Schütz Wilson has a paper of great interest to students of Goethe on 'Frau Aja.'—Mr. Archer's translation of Gerhart Hauptmann's 'Hannele: a Dream-Poem' is concluded in the *New Review*. It is very touching and beautiful, and free from the squalor with which we rebuked, perhaps unjustly, the earlier portion. The 'Confession of Crime' on the part of Mr. and Mrs. Charrington is rather an explanation of the causes of failure. On one or two subjects there is some outspokenness, and one journal in especial gets a wigging for "distilling the quintessence of bourgeois cant." Mr. Edmund Gosse supplies an original, if somewhat perturbing, 'Note on Walt Whitman.' The 'Illustrated Love-Epic' of Thackeray is concluded. Mr. W. W. Yates's 'Recollections of the Brontë Family' include some interesting drawings in sepia.—An excellent portrait of Matthew Arnold serves as frontispiece to the *Century*. Following this comes 'From the Old World to the New, told in Pictures.' It presents a series of views of the British peasant in servitude and despair, and his enfranchisement and fortune when he reaches America. Seductive and, it is to be hoped, trustworthy are the designs. Mr. Thomas Bailey Aldrich contributes a delightful sonnet to Miss Terry as Portia. 'Lincoln's Literary Experiment' is very interesting. 'Wild Flowers of English Speech in America' is attractive to the folk-lorist, and 'A Summer Month in a Welsh Village' to the lover of British scenery. 'Driven out of Tibet' supplies pictures of the Tibetans, to all appearance the jolliest and most good-natured of beings. 'Millet's Life at Barbazon,' described by his brother, reproduces two lovely designs.—'The Farmer in the South,' in *Scribner's*, depicts some characteristic types of Southern America, white and "coloured." 'Life under Water' describes the experience and observations of a diver. It is edifying as well as amusing to know that sharks, which abound, are terrified at the quaint, uncanny, helmeted explorers. 'French Caricature of To-day' has some exquisitely humorous designs by Caran d'Ache, Willette, and other known artists. 'A Winter Journey up the Coast of Norway' shows a life less bleak in appearance than we expected.—In *Temple Bar* 'Lord Chief Baron Abinger and the Bar' is one of the gossiping articles which are a delight of readers of this magazine. An appreciative paper on Théodore de Banville follows. 'A Canal Voyage on a French River' describes some difficulties on the river Dronne.—'Jupiter and its System' is well described in the *Gentleman's*, in which also there is a good account of 'Old Westminster,' and a stimulating description of 'A Greek Feast.'—Mrs. Ritchie continues, in *Macmillan's*, her delightful 'Chapters from some Unwritten Memoirs.' A vivid picture of rough-riding in Australia is presented.—Mr. Buckland depicts, in *Longman's*, 'Indian Sauriana.' A very grim description of the manner in which the alligator uses his tail is given, and some combats of saurians and tigers are mentioned, not without some expression of doubt. Mr. Besaly has a paper on 'Mortmain.'—'Lodgings in Thule' and 'Pagans at Play' repay attention in the *Cornhill*.

Cassell's *Gazetteer*, Part VII., is still in the letter B, and has accounts of the Bradfords, Bridgnorth, Bridgwater, and Bristol.—Part XLIX. of the *Storehouse of General Information* ends at "Periustration." One of its most important contents is on St. Paul.

A Dictionary of English Book Collectors, Part III. (Quaritch), deals with Thomas Allen, John Horne Tooke, B. H. Malkin, Lord Spencer, and John Rylands. An excellent portrait accompanies the description of Lord Spencer's noble library.

Notices to Correspondents.

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P. G. Jewell ("Maypole").—See Indexes to 'N. & Q.' under 'Maypole,' where many replies will be found.

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